THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Most of the shadows that cross our path in life are caused by standing in our own light."

No. 8 Vol. LXIX. Thursday, February 21, 1907. Price One Penny.

BE NOT WEARY IN WELL DOING.

"AND let us not be weary in well-doing; for in due season we shall reap, if we faint not." (Gal. 6: 9.)

IF in the time of the apostles this advice was wanted, how much more is it needed now! Then all the facts of Christianity were fresh and recent. Then the Gospel was a new thing, with its original halo of glory still hanging around it. Then the dew had scarcely dried from the grass where Jesus took His morning walk at Bethany; His blood had scarcely dried on Mount Calvary. Then the Gospels were still unwritten, and their contents were repeated from mouth to mouth among believers. Then, if you went to a Christian meeting, you might be introduced to an apostle just arrived from Jerusalem; you might hear him relate a parable or wonder of Jesus, of which you had never heard before. Then the church was warm with its early love; it was in its first spring-time of faith and hope. It was still a united and active body. Bigotry had not yet hardened it; sectarianism had not divided it; formality had not frozen its life; superstition had not tormented it with cruel terrors. And yet it seems that men were already weary; that they already wondered at the slow progress of the gospel; that James was obliged to tell them to "be patient unto the coming of the Lord, as the husbandman waiteth for the precious fruit of the earth, and hath long patience for it"; that Peter must tell

them that "the Lord was not slack concerning his promises," and that "one day with him is as a thousand years"; and the Apostle Paul must exhort them not to be weary in well-doing, for in due season they should reap if they did not faint. If they became weary then, how much more natural is it that we should sometimes grow weary now! If they were astonished that they did not reap the Christian harvest in fifty years, how much more may we be discouraged at the end of eighteen hundred years! If they wondered then that the world was not converted, how much more natural to wonder that it is not converted now! At that time Christian truth was new and fresh: now it has lost its freshness by formalities and endless repetitions. We have read the Bible over and over, till its words have become familiar; we have listened to the loftiest truths till their motive power seems exhausted; we have labored to improve society, and it scarcely seems to be any better than it was at first. And so we are discouraged; and therefore we need not only to be told not to be weary, but still more to be shown how we may escape weariness,

Life itself seems a weariness to some persons. They go about its work with languor and indifference. They take no apparent interest in what they do. They do everything as a matter of routine, but with no enthusiasm, no ardor, no joy.

Sometimes, singularly enough, people are a little proud of this weariness. They regard it as a distinction to take no interest in anything. It seems to them to indicate a certain superiority never to feel any enthusiasm or ardor. I once read a novel in which the chief superiority of the hero appeared to be that he was always a little weary. The writer apparently thought that to be *blasé* and prematurely tired of life was a proof of genius. The young man had lived some twenty or thirty years, and considered God's world no longer worthy of his attention.

I have observed that some persons regard it as an evidence of special distinction to take this tone toward the universe. Their experience is so large that they can be surprised by nothing; they have had such a range of life that they can no longer admire anything. So they walk to and fro, or stand or sit, with this air of indifference. They seem to say with the Roman emperor, "*Omnia fui, nihil expedit.*"

* * * * * * * *

The true man says: "I will do what I can. I do not expect to convert the world to-day or to-morrow. I do not expect the millennium this week or the next. But I can do *some* good every day, and that I am bound to do." Such a purpose of doing good is liable to no reaction: it goes on from good to better. And we find men and women who have at last acquired more and more power of usefulness; who are able to help others by their thoughts, their speech, their total being; who are a light and a blessing wher-

ever they go, wherever they are; and who make the kingdom of God come in the world. When the disciples asked Christ about the signs of His coming, He did not give them any enthusiastic hopes. He told them to follow Him, if they were willing to take up the cross and be persecuted by all men, to do good, hoping for nothing again, to be paid with hatred for their love; for His coming was not to be found in calm, sunny days, but amid earthquakes, tempests and storms. "If any man will come after me, let him deny himself, and take up His cross and follow me." He knew that the disciples would forsake Him, yet He was prepared to send them into the world to preach the Gospel to every creature.

Persons often go into churches which have fixed creeds, because of an intellectual weariness. They want something stable, something permanent. They do not like to be perpetually asking the same questions, always digging up their beliefs by the roots. To be forever investigating anew fundamental principles as open questions—such as the existence of the soul, the existence of God, of immortality, of Christian faith—is not wise. I do not wonder that men of a practical character become tired and say, "Is not something to be considered settled as a foundation to stand upon and work from?" Speculation is a good thing, but it may come in the wrong place and time. Sometimes it would seem well to suspend speculation for the sake of action. Some people soon become tired of thinking, tired of seeking the truth. Socrates mentions those of his day whom he calls reason-haters, because, having sought for truth and not found it, they had become discouraged, and given up all hope of finding it. The man who is weary in seeking for truth either becomes a sceptic, and denies that there is any truth, or else accepts some creed ready made to his hand, and holding it by his will becomes a bigot. Scepticism and bigotry equally result from weariness in seeking for truth, and are at bottom the same thing.

Walking on the beach one day, I saw a large specimen of sea weed which had been washed ashore; and I observed it had clasped its roots firmly to a stone. It got no nutriment from the stone; but it was anchored by it, and that was enough. So some people anchor themselves by a creed or a church, which does not feed them, but at least keeps them from drifting. And sometimes, as in the case of my poor weed, that anchorage does not hold; and they get washed ashore, after all.

While there are so many weary people in the world, there is another class who are never weary in well-doing. We find them everywhere, in all ranks of society, in all denominations of believers. Nothing discourages them, nothing wears out their patience. There have been generals, like Hannibal, Washington, Frederic the Great, who were never so dangerous as after a defeat; all whose powers seemed to be increased tenfold by increasing difficulties. So, in the warfare of life, the soul will sometimes rise on the ruins

of its hopes, on the destruction of its most cherished expectations, happier in the midst of disappointment than others in success. Such persons are never weary. Life is always new to them. Every day dawns full of new hope and expectation. We have known men eighty to ninety years old to whom life was always new, fresh and fair—

"The world's unwithered countenance
Was fresh as at Creation's day."

They are never desponding, never tired, nor weary of doing good; never tired of improvement, though not seeming to themselves to make much progress. They forget things behind and press forward continually. No weariness in their work, no fatigue in their face, no languor in their voice, their expression kindles with faith and hope. In the great evils of life, they have doubtless had their share—in loss of friends, in failure, in disappointment; but they have risen from these trials, buoyant as the bark that rides the stormy sea.

It is a great thing to be able to hold on. The world is full of proverbs and maxims to illustrate the importance of persistence in well-doing. There is the old fable of the hare and the tortoise. In the long run, those who have patience to hold on are apt to succeed.

Especially is this true in the culture of the soul and in the work of Christianity. The writer to the Hebrews says, "We have become partakers with Christ, if we hold fast the beginning of our confidence firm unto the end."

People are often weary of well-doing because evil seems more successful than good, because cunning and trickery conquer simple truth and honesty. Audacity often triumphs in this world. The modest are shoved aside, while those who claim everything are apt to get what they demand. The people are led by noisy demagogues, and lose sight of their real friends. So men say, What is the use of doing good? "Verily, I have cleansed my heart in vain, and washed my hands in innocency; for all day long I have been chastened, and afflicted every morning." So said the Psalmist; and he found his comfort in discovering that this apparent success of fraud and audacity was very short-lived, and soon ended in unexpected disaster. So it usually does. But suppose not. Is there not some satisfaction in doing right and being right, even if no outward success follows it? Is not self-satisfaction something? Are not peace and content something? Can we not trust in God that, if we do our duty, stand up for truth, and cleave to right, whether men hear or whether they forbear, he can make our efforts tell? The great souls of history have not met with easy success. Oftener they have had to struggle with defeat and disaster, to be baffled in their noblest efforts. Think of Socrates, the noblest man of his time, after spending a long life in teaching the highest truths to the Athenians, put to death on the charge of corrupting the

youth of Athens. But what was that to him? "Anytus and Melitus may kill me," said he, "but cannot hurt me." Think of the Apostle Paul pursued wherever he went by mean bigots, by crazy zealots, who perverted his disciples, and brought things to such a pass that, after having devoted years of labor to build up churches in Asia Minor, he was obliged at last, when old, in prison and lonely, to say, "All in Asia have deserted me." But did he give up in consequence—did he say it was no use? No! Instead of that he forgot the things behind and pressed on to those before, satisfied because, whether he succeeded or failed, he could say, "I have fought a good fight, I have finished the course, I have kept the faith." And so it has happened that these chance letters of his have become the sacred Scriptures of mankind, his thoughts the inspiration of great reformers, his memory enshrined in the hearts of all who love God, truth, freedom and virtue. And think of Jesus, accused of being in league with Satan, charged with blasphemy, called a gluttonous man and wine-bibber, beaten and mocked at, and put to a death of dreadful anguish. He and His cause seemed forever lost. But it turned out otherwise. He made Himself a servant; He gave His heavenly thoughts to teach the ignorant, His divine soul to help and save the sinful. Wherefore, God has highly exalted Him, and given Him a name above every name, that at the name of Jesus every knee should bow, of things above and below, and all mankind at last adore Him to the glory of God, the Father.

Is it not honor enough, happiness enough, to follow in these great footprints of immortal truth and undying love? What matters it whether we seem to-day or to-morrow to be unsuccessful? We know that all things work together for good for those who love God; that, when we are in the right way, all things are ours, whether Paul, Apollos, or Peter, life or death, things present or things to come. A thousand unseen powers are always working on the side of truth.

People are weary of well-doing because they do not find themselves making any spiritual progress. But what if we do not see any progress or improvement in ourselves? Perhaps it is better that we should not see it. We might be too soon contented. Let us learn to have faith in God. Let us be sure that He will make us succeed if we continue to trust in Him. It is a great mistake to be always looking at ourselves, watching ourselves. Let us look to God, to truth, to infinite beauty. If we can only put two mites of honest work into the heavenly treasury, let us do that.

The one great thing we all need to keep us from being weary is faith in the divine Presence and divine Love. Those who look at the things seen and temporal are easily discouraged, not those who look at the things unseen and eternal. The greatest blessing we can have in this world is to believe in the goodness and love of God to all His creatures. This is the Gospel which Jesus brought

to a weary world. When He came, the earth seemed to have lost all hope. The iron power of Rome had laid its fetters on the world, and freedom seemed forever dead. Greece had run through its splendid course of thought, and had exhausted itself; its genius was lifeless. Sophists had taken the place of thinkers, and the philosophers of Athens could not take interest enough in Paul's Gospel to hear it to the end.

But Christianity brought new hope to men. It was a new sun rising on the world. It filled life full of the presence of God. It taught men to say in their hearts, "Abba, Father." It taught them that every creature is God's child. It taught that, in the midst of sorrow and disappointment, we may still hope in His divine providence and perfect love. It taught that we have a friend, who has passed upward into life, and who ever liveth to make intercession for us. It taught that, when we were sinners, Christ died for us; that He did not wait till we were saints; that He loves us now just as we are; and that, if we make up our minds once for all to live for truth and right, for goodness, for love, we need never be weary, for a fountain of perpetual hope will rise in our hearts.

Bodily weariness is bad enough, but weariness of the soul is a worse disease still. If we are living without hope in the world, it shows that we are living without God. When we feel the presence of the divine life in nature around and the soul within, feel sure that we can trust in the infinite Friend now and always, then we feel that we have found the fountain of perpetual youth: then we are never weary of life, of work, of doing good, of seeking improvement. This is the sunshine in which all things grow. This is the blessed rain and dew which waters the human heart, and makes it bud and blossom in ever renewed vigor.—JAMES FREEMAN CLARKE.

THE ONLY WAY.

Dig channels for the streams of Love,
Where they may broadly run,
And Love has overflowing streams
To fill them every one.

But if at any time thou cease
Such channels to provide,
The very streams of Love for thee
Will soon be parched and dried.

For we must share if we would keep,
That good thing from above,
Ceasing to give, we cease to have,
Such is the law of Love.

TRENCH.

THE DECLINING BIRTH-RATE.

In an interview recently with a representative of *Great Thoughts*, Dr. Calib W. Saluby, M.D., F. R. S. Edin., said:—"I think the real great danger we have to face is the deterioration of English home-life, together with the fact that parenthood is becoming unfashionable. There is a grave decline in the birth-rate amongst the middle classes—a decline which is much more serious even than the statistics show, because the figures are mostly contributed to by the lower classes. Any nation in which parentage becomes unpopular is on its way to the pit, notwithstanding the size of its battleships or its export trade, or any of those merely material *criteria* by which we are apt to judge. The home is the unit of any stable society, and it was because its home-life declined that Rome fell. There is not an atom of biological warranty for the idea that a race degererates physically in the fashion supposed to account for the fall of Greece, and Rome, and Spain, It is when success breeds luxury, and luxury leads to the decadence of home-life, that a nation begins to totter.

"But, at the same time, I think that Nature is not mocked, for those who dispense with home-life are, after all, condemned by her. They pass away, and the future is left to the children of those who still love children. I am not so sure that I want to make any great efforts in order to persuade people to become parents, unless they have in them that love of children which is the first condition for all successful and worthy parentage. Those who do not possess this love of children, indulge in their own individual tendencies; but, after all, this does not matter much, for the record of a single life is a brief one, and these have no place in the future. Indeed, I almost think that modern tendencies have a distinctly beneficial side, in that they tend to limit parentage to those whose temperament and character naturally fit them for that supreme function.

"I consider that a woman who prefers a Bridge party to the company of her children is as lamentable a spectacle as can be seen anywhere, and far worse than an unmaternal reptile, because *corruptio optimi pessima*—the degradation of what might have been the best is the worst degradation of all. But this not to say that one fears for the future, because, as I observed, Nature is not mocked. Women of this type must have been defective from the first in womanhood. Let them go their own futile way, and the future, as I have said, will be given to the children of the woman who loves children."

Whether you be men or women, you will never do anything in the world without courage. It is the greatest quality of the mind, next to honor.—James Allen.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 21, 1907.

A COMMON ANTI-"MORMON" FALLACY.

One of the very common errors concerning the missionary work of the Elders in the Church of Jesus Christ of Latter-day Saints is, that they are engaged in a system of emigration by persuading people who embrace their faith to go out to Utah. It is supposed that they offer all kinds of inducements to prevail upon converts, especially young women, to leave their homes in the different parts of the world in order to swell the population of the State of Utah. Every now and then something is published in newspapers having general circulation, for the purpose of exciting opposition, announcing that so many girls have been exported to Utah by "Mormon" missionaries. It is stated that those persons are led to believe that they will find on their arrival a land of plenty, where everything necessary will be provided for them, so that they will have an easy time with affluence in prospect. It is frequently asserted that the "Mormon" Church provides land for settlers who have embraced the faith, or at any rate, that it promises to do so, and that this is the reason why "recruits" are obtained in different parts of Europe including the British Isles.

Scarcely anything that is carried about by Dame Rumor concerning the "Mormons" is correct, and nothing is more untruthful than the error which we have here pointed out. While it is true that people who become Latter-day Saints through the preaching of the Elders have a desire to gather with their co-religionists in the vales of Utah, and every year some of them emigrate to the mountains of the distant West, it is not true that they do this on the solicitation or persuasion of the Church or its missionaries. Nothing of the kind is held out to people for the purpose of prevailing upon them to leave their homes. When they go to America they do so of their own free will and choice, and because they earnestly wish to cast in their lot with persons of their own faith. Many of them have relatives and friends ready to receive them and help them to make a new start in life. They have to make their own way, earn their own living, and enter upon the responsibilities surrounding them in a new country without pecuniary assistance from the Church or any of its representatives.

The Church has no land either to sell or give away. Title to real estate has to be obtained in the ordinary way, in Utah as in other parts of the United States. Each person who acquires property holds it in his or her own right and not by any sufferance from the Church or other society or individual. Instances are very numerous of persons who have left the Old World in poverty, having little or nothing but sufficient means to pay their passage money, who by industry, thrift and perseverance have gained homes and lands of their own, with teams and cattle and other accessories, making them independent and placing them above the pressing needs of their old life; but everyone is not so successful as this. There are different degrees of comfort and social position there as there are in other places. People do not step at once into riches or those comforts and positions which are desirable, but have to obtain them, if at all, by hard work and steady application. In any event, they are not provided by the Church with the means of support, nor are any promises of that kind held out to them.

The Church is not engaged in the emigration business to the extent of furnishing free, or partly free, passages to people going to Utah. The notion that means are at hand for such a purpose is an utter fallacy. When members of the Church desire to gather with the Saints in the valleys of the mountains, arrangements are made by representatives of the Church with the ship and railway companies engaged in the business, and when companies depart from these shores they are under the care and supervision of some of the Elders who are returning to their homes after finishing their missions abroad. These companies are not usually of converts which they have made, but of persons who have been in the Church for some time and have saved up the means for their own emigration. They are placed under the care of men experienced in traveling, who look after them without charge for their services, and they invariably make the journey in safety and comparative comfort.

Many years ago a fund was established for the purpose of aiding Latter-day Saints to gather to the mountains, part of the money necessary being furnished from that fund, which the beneficiaries were under agreement to repay as soon as possible so that others might obtain similar benefits; but the fund has long since ceased to exist. The Church does not urge upon anyone to emigrate to Utah. Indeed it is considered more in its interest to have its members remain, for some time at least, in the places where they embrace the Gospel, so as to establish permanent branches with good meeting houses in various localities, than to have them denuded of membership, leaving them always weak in numbers and therefore small in local influence. This policy, however, is difficult to promote, for it is a well-known fact that when people embrace the Gospel of the latter days they are imbued with a desire to

gather with the Saints to build up Zion, to receive the benefit of the holy Temples of our God in which ordinances for the perfecting of the living and for the redemption of the dead may be performed by the servants of the Almighty who are authorized to officiate in His holy name. Thus, there is no need to use any influence to induce people to emigrate to Utah, for it is much more difficult to restrain them than to persuade them to go.

The Latter-day Saints in the various countries of the world are repeatedly informed that when they go to Zion difficulties will arise and trials will be in their path, that they will find themselves in a new country, where they will have to fight the battle of life with energy and faith, each for himself or herself, and that the struggle is often severe and lengthy. They will receive good advice. Personal friends may aid them. If they are sick or in poverty they will be assisted to a reasonable extent, but they are not promised anything in the shape of land, or house, or money or anything but that which they earn by their own exertions. The idea that a special effort is made to induce young girls or women to go to Utah is misleading and absolutely untrue. There are thousands of unmarried women and girls in the State of Utah, and the trouble that faces the community is more how to provide husbands for them than to endeavor to swell the female population. The common impression on this matter has been made, in the first place, by wilful falsehoods, and these have been ignorantly repeated and published from press and pulpit until the error has obtained a world-wide circulation, and it is used now, we regret to say, by persons who know better and are guilty of intentionally deceiving the public.

When a falsehood is once started it is difficult to overtake it and run it down to earth. This is illustrated more strikingly, perhaps, in the history of the "Mormon" people than in any other matter of current moment. It should be known by those who desire to understand the truth, that while the doctrine of the gathering of the Saints is an established part of the faith of the Latter-day Saints, and that "the elect" of God will be gathered in this dispensation from all the nations of the earth to the place prepared, where Zion shall be established from which the law of God shall go forth, that gathering will be accomplished by the free and voluntary acts of the Saints themselves, with their own means and not by persuasion or pecuniary aid or other influences or inducements on the part of the Church or its ministers and missionaries. The voice of the Lord has gone forth concerning modern spiritual Babylon, "Come out of her, Oh! my people, that ye be not partakers of her sins and that ye receive not of her plagues; for her sins have reached unto heaven and God hath remembered her iniquities." That command is and will be received by the Saints of God everywhere, and they will obey it of their own choice as God will open up the way, and He will take care of and provide for His

people according to their faith and their works. But the Church is not providing means for emigrants nor offering any earthly inducements for their emigration.

C. W. P.

LATTER-DAY SAINTS AND THE NEW THEOLOGY.

DURING the past two months the religious world has been greatly agitated over the preaching of what has been termed a "New Theology." When the writer was in London one Sunday evening a short time ago he saw hundreds of people, members of different denominations, trying to gain admission to a hall to hear Mr. Campbell's "New Theology." Why was this? Why had that large body of people turned their backs on their own ministers and rushed with eager steps to hear Mr. Campbell? The reason is obvious: they are not satisfied with the doctrines taught in their own churches; the dead forms which have been introduced in place of the Gospel of Jesus Christ fail to satisfy the souls of men. But those who are going after Mr. Campbell will not find any more satisfaction in his "New Theology."

The same evening a large hall in the city of London was filled to its utmost capacity with Latter-day Saints, who had come to hear divinely commissioned servants of the Lord expound the sublime principles of salvation which have been revealed anew in this last dispensation. Peace and satisfaction filled their souls, and they rejoiced before the Lord and gave praise to Him for having brought them out of spiritual darkness into the glorious light of the Gospel of Christ. Among the vast throng that crowded to hear the expounder of the "New Theology" there was not one Latter-day Saint. In the midst of this theological war the Saints sit unmoved; they turn neither to the right nor to the left. In the revelations given by the Lord to the Prophet Joseph Smith they find a solution of all the problems which are distracting the members of the different religious denominations at the present time. While the people of the world are being "carried about by every wind of doctrine;" the Saints of the Most High are taught by inspired apostles and prophets the mind and will of the Lord in all things pertaining to their eternal salvation.

The dissatisfaction which is manifested among the members of the different religious denominations shows that they have become tired of the doctrines of men, and the dead forms of man-made theology, and are reaching out after—at least something newer.

WE do not have to understand life, or settle its abstract problems, before living rightly. To do our best, and leave the rest, is all that is asked of us. When we do this, faith comes with the years.

MINUTES OF SCOTTISH CONFERENCE.

THE semi-annual Scottish conference was held in the Gordon Halls, Glasgow, February 10th, 1907. President Charles W. Penrose of the European Mission, President David L. Murdoch and twenty-two traveling Elders were present.

President David L. Murdoch made a few remarks of welcome and presented the general and local authorities of the Church, who were all unanimously sustained. The clerk read the statistical and labor report for the preceding nine months. Elders David Shand and Wilford J. Burt addressed the Saints briefly upon the principles of the Gospel, and bore testimony to the divinity of the mission of the Prophet Joseph Smith.

President Penrose spoke at some length showing how the authority was conferred upon the Elders of the Church to preach and proclaim the Gospel by Divine revelation, in contradistinction to the systems that prevail in the world where they obtain their authority from man alone. He also spoke of the restoration of the Gospel, stating that the authority had come to earth for the last time.

At the afternoon session Elders Arthur T. Pendrey and George W. Moench spoke for a short time explaining the necessity of authorized servants to act in the name of God in this day as well as in former times.

President Penrose again addressed the Saints and strangers assembled, explaining what constitutes a real belief in Christ, showing the fallacy of the "belief alone" doctrine accepted by many in the world; and the commonly accepted error that the work of the Savior was concluded at the cross, when He uttered those memorable words, "It is finished."

At the evening session Elder S. Grover Rich spoke upon the elevating tendencies of the principles of the Gospel, and bore a strong testimony to the truth of the Gospel as restored through the Prophet Joseph Smith.

President David L. Murdoch stated the conditions as existing in the Scottish mission and the difficulties attending the people at the present time in relation to the creeds of their fathers proving utterly unsatisfactory.

President Penrose took up the subject of predestination and fore-ordination as set forth in the Westminster Confession of Faith, and showed the absurdity of the doctrine as taught therein. He also explained the fall of Adam, man's free agency, etc.

Elders Peter S. Condie, William H. Russell and George W. Moench contributed by rendering solos.

The conference proved a veritable treat. The countenances of all were beaming with joy and happiness, and many were the expressions that it was the very best ever held.

ARTHUR T. PENDREY, Clerk of Conference.

A MISSIONARY INCIDENT.

A FEW years ago an Elder in Zion received a call to go on a mission to Great Britain. He was comparatively a young man, with limited experience, and, like many others who had received a similiar appointment, accepted the call with feelings of mingled joy and dread. When he thought of the great blessings that had come to him through obedience to the Gospel of Jesus Christ, of the testimonies which the Lord had given him of the truth of "Mormonism," of the peace and joy of the Holy Ghost which filled his soul from day to day, he felt thankful that he had been called to carry the glad tidings of salvation to those who were strangers and foreigners to the commonwealth of Israel. Then feelings of dread world come to him lest the cause of Christ might suffer through his inexperience and his inability to proclaim with sufficient power and intelligence the truths of the everlasting Gospel.

Putting his trust in Jehovah, to whom he had consecrated all that he possessed, and also his life and service, he bade his loved ones good-bye and turned his face toward the rising sun. It mattered not to him what part of the earth he was assigned to labor in. The Gospel which the Lord had restored in these last days had to be taken to every nation, kindred, tongue and people. The Father desired all His children to be saved and brought to a knowledge of the truth. He was assigned to the Irish conference, and immediately after receiving his appointment he proceeded to the city of Belfast. From his heart there ascended a prayer daily that God might lead him to some of the lost sheep of the house of Israel, that he might bring them into the fold of the Good Shepherd. The Father heard his prayers; He guided him to a number of His children who were seeking for light and truth, and with them he rejoices to-day in the heights of Zion.

A daughter of a large family tells in the following letter how this faithful servant of the Lord brought to her father's house the Gospel of Jesus Christ, which caused them to rejoice with unspeakable joy and which has been the means of bringing them out of Babylon to the choice land above all other lands, the gathering place of the Saints of God. Her letter is as follows:

"About the latter part of May, 1899, I attended a cottage meeting conducted by an Elder of the Church of Jesus Christ of Latter-day Saints. In the small gathering there were members of several religious denominations. The Elder explained the first principles of the Gospel, after which he testified that the prophecy of John the Revelator had been fulfilled, and that the angel which he saw flying through the midst of heaven having the everlasting Gospel to preach to them that dwell on the earth had been sent to the Prophet Joseph Smith. Notwithstanding that I was a young girl, I listened with much interest to the preaching of the servant of

God, and when I heard that an angel had visited the earth, and the Gospel of Christ had been restored, I felt my heart swell with joy, for I was desirous of serving the Lord and had prayed to Him often to lead me in the right way. I had attended different churches and Sunday schools, but the gospels taught in them failed to satisfy the cravings of my young and tender heart; and often when my parents thought I was at some Sunday school I was out walking along a country road meditating on the works of God and praying to Him for His divine guidance. At the close of the meeting some of those present manifested a rebellious spirit. They told us to beware of the teaching of false prophets and warned us against accepting the tracts which the Elder had begun to distribute. But I believed much of what the Elder had said; I knew that the principles which he had set forth could be substantiated by the Scriptures, and I was anxious to learn more about the strange work which the Lord had established. Fearing that all the tracts would be gone before the preacher got to where I was sitting, I arose and went up to him and requested him to give me a tract, which he did. I ran home as fast as I could, told my parents what I had heard, and gave my father the tract to read. When he had finished it he handed it back to me and told me to burn it, that it was full of 'popery.' He had come to that conclusion after reading that part of the tract which explained the doctrine of salvation for the dead. I did not do as my father told me, however, but kept the tract and read it, and I was convinced that the things which I found therein were true.

"I told my mother some of the doctrines which I had found in the tract, but they did not coincide with her religious ideas. The necessity of baptism, as explained by the writer of the tract, appealed to me. I asked my mother what Jesus meant when He said to Nicodemus, 'Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God,' and she answered that the water meant the word of God, an explanation which was far from satisfactory to me.

"About two weeks later the Elder who had given me the tract called at our home. He tendered my mother another tract, and when she saw that it was published by and contained the doctrines of the Latter-day Saints, she told him of the one I had brought home, and of my father's opinion of it. She told him that she did not believe in an intermediate state, or in salvation for the dead. He reasoned with her a little while from the Scriptures, but as her household duties demanded her attention, she asked him to excuse her. She invited him, however, to call some evening when my father would be at home, as she felt certain that he would be able to point out to the Elder the errors of the doctrines he believed and taught.

"The Elder accepted the invitation with thanks, and one evening about a week later he called again. But instead of my father con-

vincing him that he was wrong, he in a very short time convinced my father that he had been taught for doctrine the commandments of men: that belief alone was not all that is necessary to bring salvation. My heart rejoiced as I listened to the man of God expound the Scriptures. In answer to prayer my father received a testimony that the Gospel preached by the Latter-day Saints is the true Gospel of Christ, and that Joseph Smith was a prophet sent of God. I also received a similar testimony, as did other members of the family. We were baptized, and confirmed members of the Church of Christ. Some time after, my father went to Zion. He had to pass through many trials, being a stranger in a strange land, but he never complained. The Lord was with him, and blessed him, so that in a short time he was able to send for my brother. And now we are all in the chosen land, rejoicing with the Saints of God, and daily offering up our thanks to Him for sending His servant to our home with the glorious Gospel of Christ, which has brought to us so many blessings. Your sister in the faith,

ANNIE HARKNESS."

FROM THE MISSION FIELD.

District Meetings at Accrington.—On Sunday afternoon and evening, the 17th inst., two largely attended district meetings were held at Accrington, in the Liverpool conference. President Charles W. Penrose, President J. G. Midgley, Jr., Elder R. Eugene Allen, of the Liverpool office, Elder John S. Smith, of the Nottingham conference, and Sister Romania B. Penrose of the General Board of Relief Societies were present. The meetings were addressed by the above-named brethren, and much interest was manifested in their discourses and testimonies. A Relief Society was organized at the evening meeting in Accrington. Sister Penrose instructed the sisters in relation to their duties. A meeting was held at Blackburn at 10 o'clock Sunday morning, and a Relief Society was organized there also.

FROM letters received at this office from President Hoagland, of the New Zealand Mission, we learn that an up-to-date printing plant has been purchased, and that a mission paper will soon make its appearance. This is good news. We believe that the publication will be the means of spreading the Gospel among the inhabitants of that land, as well as strengthening the faith of those who have embraced it. We hope that the paper will receive the support of all the Elders and Saints in the mission.

The New Zealand Mission is in a prosperous condition. It was strengthened recently by the arrival of several Elders from Zion. The missionaries are working with great zeal, and are reaping the fruits of their labors. During the month of January many were baptized into the Church and thirty-two children were blessed.

FACES.

There are faces as cold as the ice, and faces as warm as the sun;
There are faces all marred with vice, and faces we ever shun;
There are faces vacant of thought fair faces but nothing more;
There are faces with sunlight taught, sweet faces we half adore,

There are faces so hard we shrink to greet with a word or kiss;
There are faces from which we drink, and faces we never miss;
There are faces dark as a cloud portending storm or rain,
And faces that are gay and proud, revealing a soul all vain.

There are faces kind with a love that reflects the love benign—
The love that shines from heaven above and is of a friend the sign;
There are faces that wear a frown, driving the world away,
And faces that tell of a crown as bright as a cloudless day.

There are cynical faces mean that sneer without never a word,
And faces composed and serene by the power of the truth once heard;
There are beautiful faces oft, but not of the chalk or paint;
And there are faces pure and soft, the faces quite of a saint.

God pity some faces I see! They speak of a life of shame;
God pity some faces I see! They tell of no worthy aim.
I read in the faces around every thought that lies within,
Virtues all fair, or hopes profound, every vice or secret sin.

We chisel our thoughts in the face; emotion paints unawares;
With our minds and hearts ever trace our joys and our griefs and cares.
It is love, it is hate, we write, whenever we think or feel;
It is doubt, it is faith, or light, whatever is woe or weal.

Whatever we choose we may paint, the feelings refined or ill,
The thought of the hero or saint, whatever we love and will;
A sculptor of self we may be, chisel as Phidias wrought;
Carve in the face what all may see—a soul by the masters taught.

REV. H. C. MUNSEN.

CONTENTS:

Be Not Weary in Well Doing ... 113
Poetry: The Only Way 118
The Declining Birth-Rate 119
Editorial:
A Common Anti-"Mormon" Fallacy 120
Latter-day Saints and the New Theology 123
Minutes of the Scottish Conference 124
A Missionary Incident 125
Notes From the Mission Field ... 127
Poetry: Faces 128

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.